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Of the Church—By the Church—For the Church

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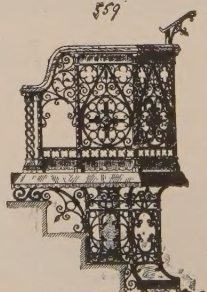

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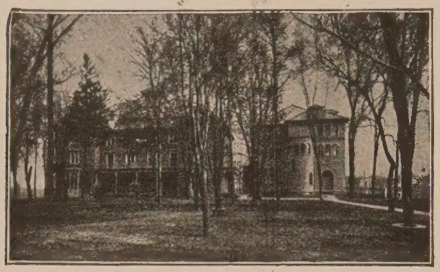

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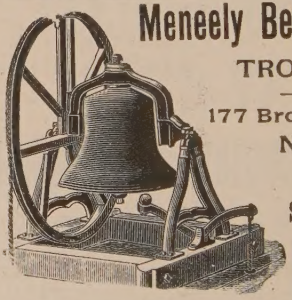

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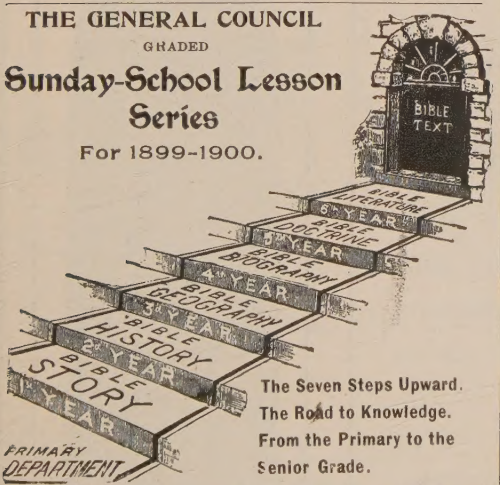

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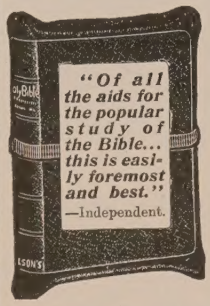

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Of the Church—By the Church—For the Church

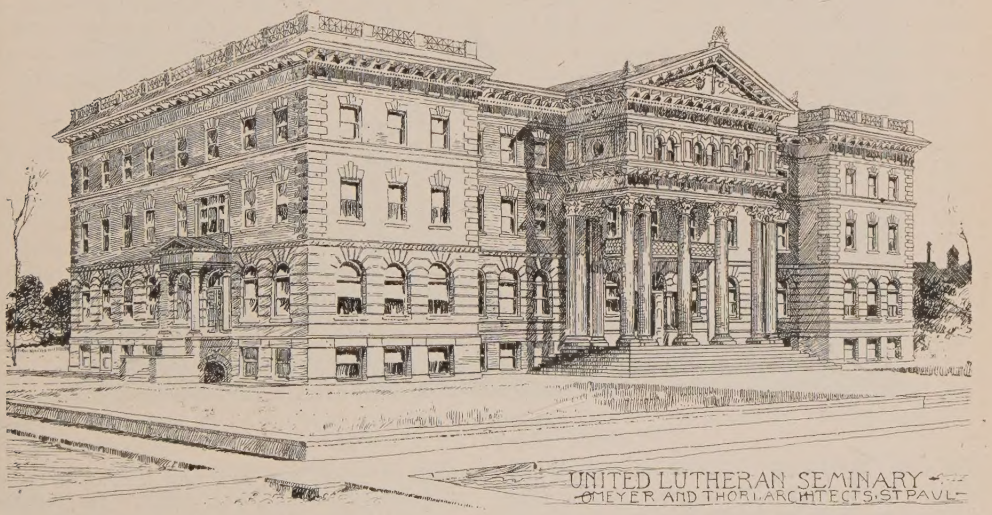
Luther League Review

Educational Institutions of the United Church

THE United Norwegian Lutheran Church, or the United Church, as it is more briefly known, is one of the independent Lutheran Synods of this country, though standing unreservedly upon the Augsburg Confession and Luther's Small Catechism as its confessional basis. It was organized by the union of three Norwegian Lutheran synods in 1890, and is now by far the largest Norwegian church body in America. At its annual meeting last June the secretary reported that its 356 ministers serve 1121 congregations with 130,000 communicants.

The United Church, realizing the need not only of an educated ministry but of an educated laity, has ever since its organization been deeply interested in the education of its young people. The "school question" was for several years a "burning question." The principle involved, however, was not as to the need of education but as to the character of it. This, fortunately, has been settled, and the United Church has now proceeded to make all necessary provisions for training its young people in the very best courses of instruction and with the very best equipment that can be secured.

These provisions had to be made with respect both to Theological Seminary and College. The Theological Seminary has been occupying rented quarters in Minneapolis ever since 1893, previous to that having been located in what is known as "Augsburg Seminary." Connected with it was a collegiate department. Last June the latter was incorporated with St. Olaf College, at Northfield, Minn., an institution belonging to the United Church, leaving at Minneapolis only the theological department. But the quarters at Minneapolis and Northfield were entirely inadequate to the educational needs of so large a church body. At the annual



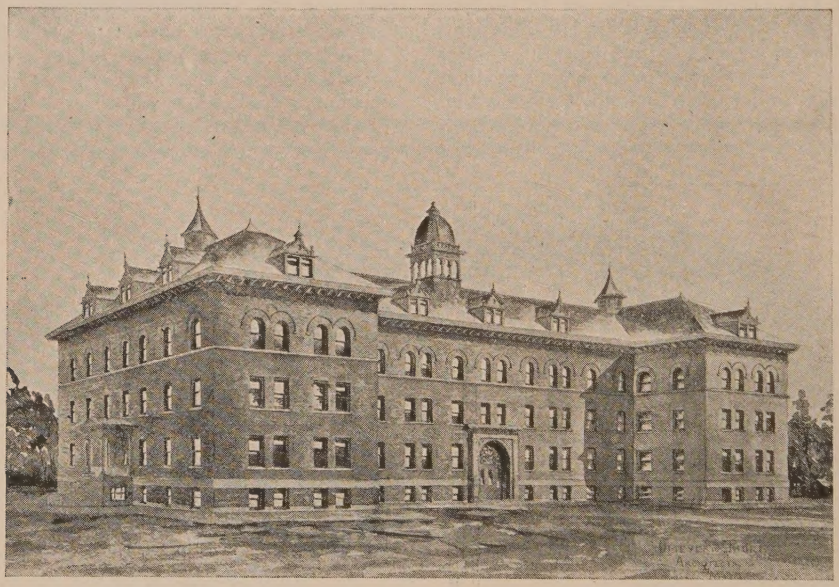
THEOLOGICAL SEMINARY OF THE UNITED CHURCH

meeting in 1899 it was therefore "resolved to raise $100,000 within one year from that time, part of this sum to be used for current synodical expenses, and the remainder for new school buildings." At the annual meeting last June the treasurer reported $140,000 raised, of which $121,000 were available for school buildings, and of the total amount $122,000 had then been deposited in the bank. This entire sum was collected within eight months. And, as the United Church is determined to dedicate its school buildings without debt, it was resolved last June to raise an additional $55,000 by June of 1901. This additional sum will no doubt be in the bank before that time.

The new Theological Seminary buildings are now in course of erection. They are located on a beautiful wooded site of nine acres in St. Anthony Park, North, within the city of St. Paul, but close to the Minneapolis limits. This site was donated by St. Paul. The main building will be thoroughly modern in its appointments. Its dimensions are 190 feet in front, extending from the front to the rear 192 feet. It will have accommodations for 100 students, with lecture halls, chapel, professors' offices, dining room, kitchen, gymnasium, &c. It is estimated to cost over $80,000, and will be dedicated next fall.

The faculty of the seminary are: Rev. M. O. Böckman, D.D., president, professor of New Testament Exegesis; Rev. E. G. Lund, D.D., vice-president, professor of Church History and Homiletics; Rev. F. A. Schmidt, D.D., professor of Dogmatics and Pastoral Theology; Rev. E. K. Johnson, professor of Old Testament Exegesis; and Prof. R. Rydning, instructor in sacred music.

The new building at St. Olaf is now being erected. It will be a dormitory, 192 feet in length, and will accommodate 250 students. It is located at Northfield, on "Manitou Heights," a handsome site of 74 acres. This building, too, will be thoroughly modern, and will have the necessary quarters for dining hall, kitchen, gymnasium, &c. Together with the large new chapel it will cost fully $70,000. The corner stone was laid on November 6 last. The dedication will take place next fall. The old building was erected about 25 years ago, and will hereafter serve for recitation rooms and offices. In addition there is a Ladies' Hall, St. Olaf being a co-educational institution. But with all the added accommodations there will scarcely be room enough for the students that are gathering in, the attendance already being 263. There will doubtless be from 400 to 500 before very long. Nearly all the recitations are in English, and in associating with the students one would hardly know that he was in an institution under Norwegian auspices.



NEW DORMITORY OF ST. OLAF COLLEGE

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The Young Christian and the Lord's Supper

By K. G. Hatlen,

(Read before the Luther League Convention at Blooming Prairie, Minn., August 28, 1900)

JESUS said to Nicodemus: "Except a man be born again he cannot enter the Kingdom of Heaven." By our natural birth, then, we are unqualified to enter the dwelling place prepared for us even before the creation of the world. If God in His infinite love and mercy had not provided for means by which we could be qualified to enter, we would be forced into eternal damnation. Praised be God who instituted means for our regeneration. By nature we are children of man; through baptism we are made the children of God. In our natural birth there is a union between body and soul, in baptism there is a union between the soul and God. To be in union with God is life; hence, in baptism the soul is given life. If there were nothing to disturb this new life the soul would develop and fulfill the purpose of the Creator—beautify both this world and the next.

But we have inherited evil tendencies from our first birth; these tendencies develop and threaten to draw the soul into their service and thus sever the union with God. By our own power we can neither suppress these tendencies nor give the new life nourishment. Left to ourselves, then, the life with God would soon be quenched. He who provided for the beginning of a union with Him has also provided for the maintenance of this union. He who keepeth body and soul together, hath also instituted means for the continuation of the soul's union with God.

When Satan tempted our Saviour, Jesus said: "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." Bread is the means for preserving the union between body and soul; the Word of God is necessary for the maintenance of the life with God. It was through the Word of God the soul was given existence; it is through the Word and water we are regenerated; it is also through the Word this new life is nourished.

If we shall be nourished through the Word of God, however, we must enter it through prayer. Prayer is the key to the storehouse of God.

The prayer and the Word of God are so closely related to our subject that I considered it necessary to mention them.

Christ said, "Whoso eateth my flesh and drinketh my blood has life eternal." The union which God beginneth on this earth is to continue through all eternity; hence, eternal life. Christ hath instituted a third means for the sustenance of our life with God—the Lord's Supper. The use of this means should be a natural consequence of our praying and reading of the Word of God.

It is a fact which cannot be subject for any discussion that very few of the young people are found among the communicants. It is also a fact that all of them have been brought into union with God through baptism. Knowing this, we intuitively ask ourselves, Why are not the young people making use of this means for sustaining the life with God? Their absence indicates that they do not desire spiritual food. If the body does not crave for food, we know that something is wrong; the union between the body and soul is thereby weakened. Since the young people do not partake of the Lord's Supper there must be something wrong with their spiritual life.

Many reasons for their absence might be given. Probably it is not all the fault of the young people.

There is a prevalent idea among the old people that the young must sever their union with God, must become a prodigal son; then God shall perform a miracle and bring back the lost, awaken them from their spiritual death. I have heard old people say, when young persons indulge in amusements which cannot but draw them away from God, "Ah, well, we must remember we all have been young once." Thus they are *permitting* and *encouraging* the young people to make the same kind of mistakes as they have made. They are causing the young people to think that it is only for grandma and grandpa the Lord's Supper is instituted.

How much better would it not be if the means, instituted for the purpose of maintaining the union with God, had been used. Young friends, you can through the help of

Jesus Christ keep your baptismal vow. The idea that you *cannot* is from the father of all evil. Many of you will no doubt ask, "Can you mention anybody who has kept that promise?" The fact that so many have broken it will not be an excuse for you or me breaking it. God has instituted means for our keeping it; if we use them in the right way we shall be able to live with Christ, as we in baptism were grafted into Him. When a person falls from God he has neglected to pray, neglected to study the Word of God, and as consequence he neglects to partake of the Lord's Supper. If the young people would earnestly pray and study the Word of God they would also be found among the regular communicants. Hence, if the young people shall throng around the altar when the Lord's Supper is administered they must from childhood be taught to pray and study the Word of God.

A few of the young people do not partake because they think they are not worthy. They have been taught that to participate in the Lord's Supper and not be worthy is worse than not to seek it. It is true that you had better not go if you are unworthy, but do not go to sleep there. If you ever come to the conclusion that you are worthy you are very unworthy. Probably you are *most worthy* when you think yourself *most unworthy.*

Some of our young people think, if they shall live with God they must look only on the dark side of life. It is true that you can either laugh at any silly ejaculation, or find amusement with the mass; if there is anybody who has a right to be cheerful it is he who feels sure that God dwelleth in him.

As members of this League we have a great mission before us. In our Lutheran congregations are many thousands of young people who have conceived perverted ideas of the relation between true Christians and the practical life. It will be necessary for us to stimulate to a more thorough study of the Word of God and to more frequent use of prayers. Thereby we would also increase the number of young people among our communicants.

The Lenten Season

THE beginning of the Lenten season suggests to us many things concerning its proper observance. As a season of fasting it is safe to say that it will not be generally recognized. But as a season of self denial and self sacrifice it ought to be observed by all Christians. So ought all seasons of the year, it is argued, and true enough; yet as one contemplates the 40 days in the wilderness, and imagines the deep solemnity of that period, when our Lord was in constant communion with the Father, preparatory to His coming sacrifice, it seems a fitting season for all Christians, of whatever name, to lay aside all they can which will detract from the spirit of the Lenten season.

Love is the root of self sacrifice, and it was that above all which impelled our Lord to sacrifice Himself so unreservedly. Our Lord Himself placed love at the head of all Christian virtues, yet to attain that virtue to any considerable degree selfishness must first be stamped out. Who can contemplate the self denial, the suffering and death of Christ without a feeling of deep humility for their own selfishness? If the Lenten season affords a special opportunity for such contemplation, let us make the most of it.

It is a hard lesson to learn, that of humility, yet it is the first to be learned if there is to be any religious progress in our lives. Bishop Huntington says of it:

"Without humility religious progress is impossible. Pride is the destruction of the principles of progress; it whispers to us continually that we are all that could be desired, or it points our attention to high positions and ambitious efforts beyond the scope of other men. Yet the true growth of the soul is not to be measured by our attempting many extraordinary duties, but by our power of doing simple duties well; and humility, when it reigns in the soul, carries this principle into practice. It bids us hallow our work, especially whatever may be to us hard or distasteful work, by doing it as a matter of principle."

When we have learned to humble ourselves it is far easier to be of service to others. Our own desires will seem so much less important and the needs of others so much greater. If we can cultivate the grace of humility in our lives, and if we possess that great and crowning virtue of love, as exemplified by our Lord, our lives will be exceedingly rich and happy, even though we observe a perpetual Lent so far as our personal desires are concerned.—*Church Review.*

— Have you seen the four pictures offered as a premium on page 22 of this number? Read what a subscriber says about them: "The four pictures were received and were a great surprise, as I did not know I was entitled to them. I am certainly more than pleased. They are beautiful."

The Muhlenberg Christian Endeavor Society

By Mrs. A. Pohlman

THIS photograph of the Young People's Society of the Muhlenberg Mission, at Liberia, Africa, was taken a short time before Mrs. E. V. Day left Africa the last time for her home in the States. Rev. Goll took the picture as the members grouped themselves outside of the chapel veranda. Here we find the faces of Mrs. E. V. Day, Mr. Henry Stewart, Mr. Lorenzo Smart (both of whom are now evangelists in our mission), Grandma Outland, Aunt Vina and other familiar members of the mission family at that time. Rev. G. P. Goll founded the society at Muhlenberg Mission and in other churches of Liberia.

Later a yearly union meeting was held at the home church of one or other of the societies, and thus a better knowledge of the work was disseminated. When the union meeting was held at Muhlenberg a large number of Endeavorers were present and a delightfully interesting series of meetings were held.

The Mission Society was well organized and its number of members continually increased because of the bright, interesting methods of work frequently introduced by its leaders. The Flower Committee was given a plot of ground in the mission garden, where could always be found bright flowers for the sick room and for the church decorations.

The committee to look after the sick members was the most appreciated and hardest worked of any. Whether this was due to the nice chicken broths, fruit and other delicacies or to the pleasure derived from the presence of the committee in the sick room is difficult to say. But "a man's a man for a' that." The Prayer Meeting Committee conducted the Friday evening services, and every member was urged to take some part, with the result that they became thoroughly familiar with the hymns and also with readings from the Bible, thus preparing them for Sunday school work and other religious devotions. Later on these meetings were changed to Sunday evenings at five o'clock and took the place of the regular Sunday evening service. The missionaries and older members of the church, and even members of other churches, were invited to lead these meetings. At the present time these Sunday evening meetings partake somewhat of the nature of a Christian Endeavor meeting, so that the need of a society is not felt as it was in the earlier days of the mission. One often hears some former Endeavor member lament the fact that our mission has none of "those good times" when the society existed, but the young people, who were then in the mission, have moved away, and now few young persons besides mission boys are left. In 1896 Rev. Goll was appointed a representative of the Christian Endeavor of Liberia to the convention held in Washing-

ton. At present there are Christian Endeavor societies in some of the Liberian churches, but the interest is not so great since the yearly union meetings are no longer held. The mission Endeavorers were practical in their efforts. Endeavoring to give their mite, they pledged themselves to give $150 to erect an E. V. Day School for girls. Now the little girls in this school hold an Endeavor meeting every Sunday evening and once a month have their business meeting.

Rising Above Littleness.

He who is not proof against slights and rebuffs is not of the stuff of which worthy workmen and heroes are made. The true man works from principle. He acts from a sense of duty. He is not indifferent to personal approval or favor, but if it is withheld he goes on and does what the situation calls for independently and fearlessly. He does not whine and complain, or talk of the want of appreciation, but makes himself so useful and so necessary that even his critics are forced to acknowledge the worth of his character and service. It becomes all Christians to rise above all littleness, and to humbly and self-sacrificingly do whatever comes to hand in the Church and the community in a noble and Christian way.—*The Presbyterian.*

Defeat and Victory

At the bloody battle of Marengo the French line fell back in complete rout, and the officers rushed up to their commander, crying, "The battle is lost!"

"Yes!" exclaimed the general; "one battle is lost, but there is time to win another."

Inspired by his faith and courage, the officers hurried back, turned the head of the retreating column, and when in a few hours the last gun was fired, the French camped on the field of battle. Marengo had been won.

If we are thinking of battles lost during the year, in school or business, or, worse still, in character—lost temper, lost patience, lost spirituality or prayerfulness—let us remember that there is yet time to win another battle. Raise the standard once more, take fresh courage, put on the whole armor, and God will surely give the victory.—*Pope.*

— Sentiments like this encourage an editor and may be an incentive to others to help circulate the paper: "I enjoy the REVIEW more and more every month. It is an excellent paper and should be read by all Lutherans. It is very interesting and helpful. I should like to see it well supported."

Judging the Church

An American gentleman said to a friend, "I wish you would come down to my garden and taste my apples." He asked him about a dozen times, but the friend did not come; and at last the fruit grower said, "I suppose you think apples are good for nothing, so you won't come and try them." "Well, to tell the truth," said the friend, "I tasted them. As I went along the road I picked one up that fell over the wall, and I never tasted anything so sour in all my life, and I do not particularly wish to have any more of your fruit." "Oh," said the owner of the garden, "I thought it must be so. Those apples around the outside are for the special benefit of the boys. I went 50 miles to select the sourest sorts to plant all around the orchard, so the boys might give them up as not worth stealing; but if you will come inside, you will find that we grow a very different quality there, sweet as honey."—*Spurgeon.*

Book Notices

— "Easter Vespers" is the title of a neat eight-page (with illustrated cover) Easter service for Lutheran Sunday schools. The price is $1.50 a 100 copies; postage extra, 25 cents per 100 copies. The name and location of school will be printed on cover at an additional charge of 25 cents per 100. The proceeds resulting from the sales of this service will be devoted to the fund for the support of a traveling Sunday school secretary in the Northwest. Orders and remittances can be sent to Rev. Frank E. Jensen, 246 St. Albans street, St. Paul, Minn.

— The Board of Church Extension of the General Synod, Rev. H. D. Weber, secretary, York, Pa., have issued a 20-page Easter service prepared by Rev. B. F. Alleman, D.D., a member of the board, entitled "Who is This?" This service will be furnished free to all Sunday schools who will promise to take up a collection for church extension on Easter or Easter week.

— To those—and we hope there are many—who believe in wise and intelligent memorizing of Bible passages, we would heartily commend the Mastery of Memorizing by Mr. James P. Downs, and advertised in our columns. They do not propose any tricks or patent schemes, but show how the natural memory can be trained to do better work and to do it easily and with pleasure.

A Visit to Mammoth Cave

From the Watchword

"FOR the next mile and a quarter I'll not tell you anything, for I would be likely to tell whatever comes into my mind. But if you want to ask any questions, my name is Bishop."

These were the words of the guide, addressed to a party of nearly a hundred grotesquely clad human beings setting out to traverse the "Long Route" in Mammoth Cave one July day.

We had descended the path through the woods, and entered the yawning 70-foot mouth of the cavern. As we passed down the limestone steps each one was handed a smoky cave lamp. We had passed through the door where the iron gate excludes vandals and beyond which the sunlight never penetrates. Out of the warm summer air, down into the dry, cool atmosphere of the cave, was as great a transition as from the light of a sunny morning to the impenetrable darkness of the perpetual night of the cavern.

"Grotesque" is the word that describes the appearance of the party, on account of the costumes worn. And there was fitness in this, too, for the word "grotesque" is derived from "grotto." The men wore blouses and baggy breeches brilliant with red stripes arranged in fantastic ways, and the women wore bloomers to enable them the better to climb the rocks. The extremes in sizes and shapes were represented, and the company was in truth *grotesque* as it gathered about the guide in the dark shadows of the Rotunda, as the immense, almost circular room first entered is called.

The name "Bishop" recalls the history of this greatest known cave. Stephen Bishop was one of the first guides. He was a colored slave, but became an authority on the cave. But that was 60 years ago, and it is only the similarity in names that connects him with the Bishop who now promises to tell us "anything," and who seems to keep his promise faithfully.

ENTRANCE TO MAMMOTH CAVE

The discovery of the cave was on this wise, according to tradition: In 1809 a hunter named Hutchins, following a wounded bear which ran into an opening, gained a knowledge of the underground wonders here to be seen. Soon others explored it, and found that it abounded in nitrous earth, which fact led to the purchase of the cave and 200 acres of land for $40. It is asserted that the War of 1812 would have been a failure had it not been for the Mammoth Cave. That war was fought with gunpowder made from saltpeter taken from caves, the greater part of which was obtained from this cave. And right here are the reminders of that industry to be seen as we pass on from the Rotunda. Here are the remains of the leaching vats and the wooden pipes used in the manufacture of saltpeter, one of the ingredients of

gunpowder. These were placed here more than 85 years ago, and their perfect preservation is at once an evidence of the wonderful dryness of the air. The air is dry and exhilarating, the temperature being 54 throughout the year. Summer's heat and winter's cold make no changes in the temperature.

where just beyond the reach of the feeble light of the cave lamp, the weirdness of the procession of strangely dressed gnomes stumbling along the halls and under the fantastically decorated domes, the peculiar musical effect of the human voice, the awful silence that broods eternal, and the sense of being far under ground in a vast laby-

BRIDAL ALTAR, MAMMOTH CAVE

How shall I describe the cave? It is impossible. Not that it is more beautiful than other caves that I have visited, or its formations more wonderful, but its vastness is beyond description. A written description may reproduce a scene with vividness to the mind of one who has seen it, but to another the description is mere words. And pictures are not capable of reproducing cave scenes. The inky darkness that is everyrinth with awful depths and mysterious rivers and unexplored recesses produce impressions that cannot be described.

Here we turn aside to describe one of the noteworthy sights of the cave. It is the Star Chamber, a hall 500 feet long, 60 feet wide and about 60 feet high. The size is not remarkable, for the cave has dimensions approaching these for a distance of nearly 4 miles. The interesting thing about the Star

Chamber is the remarkable illusion. The reader may view this scene as described by a fellow visitor: "The lights are all extinguished at a certain point. The guide gathers up his sheaf of lamps and says, 'Good-night; I'll see you in the morning.' After his disapppearance one realizes, perhaps for the first time, what total darkness is. And in that world of silence, if the party remains perfectly still, there may be heard the throbbing of one's own heart and the coursing of the blood through the arteries like the steady flow of some far off river. But, look up! See! What a transformation! We have suddenly been transported to the outer air! Up through the irregular walls of some great mountain gorge we gaze upon the midnight sky. The stars send down thin points of light. Here and there a planet shines through the gloom. A meteor shoots across the heavens. And now the Milky Way spans the firmament. What a lovely starry night! But yonder, again, the obscuring clouds march across the sky. Gradually the light disappears and we are again in darkness. Then from another quarter the ruddy light falls upon the massive rocks, and soon the guides return to continue the journey in another direction.

"The explanation of the illusion is in the nature of the ceiling of the cavern. It is coated thickly with manganese dioxide, which is pierced here and there with snow white crystals of gypsum. The light is thrown upon the ceiling from behind a precipice by the guides, and thus the mimic sky is produced."

Names are given to almost every hall and room and object in the cave. Many of these are fanciful, and nearly all of them require a lively imagination to see their appropriateness, just as it requires quite an amount of credulity to write a history of the cave from the information given by the guides.

As an example, both of the method of applying names and of characteristic formation, here is the Bridal Altar. Three separate stalactites, very large above and rather small below, are so placed that they form a triangular chamber between them. One of these is the officiating clergyman, and the others the bride and groom. The guide tells you that 12 weddings have occurred here, but that the management have forbidden any more, as it is "*running marriage into the ground!*" The Bridal Altar presents several good specimens of stalactites.

ECHO RIVER, MAMMOTH CAVE

We pass on to the region of lakes and rivers, through the tortuous channel called Fat Man's Misery. For many feet the width of the passage way is only about 18 inches, while the average hight is only 5 feet, thus making it a difficult passage way for those who are tall as well as for those who are fat. Just beyond is "Great Relief." Next we exercise our imagination in noting the resemblance of some formations to rows of hams and shoulders in what is called Bacon Chamber. Across the Natural bridge, over the River Styx, by the placid waters of Lake

Lethe, into the Great Walk to the Echo River we go. This hall is 90 feet high.

We have reached the river. Our party is divided and assigned to the boats, which are chained to the shore. These flat boats are built of lumber, every piece of which has been carried into the cave by man. About 15 are assigned to each boat. We seat ourselves on the sides, placing our lamps in a row on the bottom. There is but little current. The guide pushes the boat with a long oar. We come to a low arch where all must stoop low in order to pass through. Into what mysterious realm of darkness and silence are we floating?

The guide commands silence. He gives a peculiar yell. We listen. Wonderful! My vocabulary cannot describe the sounds. "From all directions come rolling waves of sound multiplied a thousandfold, receding and again returning with increased volume, lingering for many seconds, and finally dying away in sweet, far away melodies." It is not an echo, but a musical prolongation of sounds. It is a succession of receding waves of sound of a peculiar musical quality, unlike anything to be heard elsewhere on earth. It is the most wonderful feature of the cave.

Our company sang "There's Sunshine in My Soul To-day," "Nearer, my God, to Thee," and other hymns, while the mighty organ of nature with Orpheus himself at the keyboard played the accompaniment. After we had reached the further shore, and were waiting for the rest of the company, we held a prayer meeting. The songs and prayers were made more impressive by the evidences of the power and glory of the Creator who had fashioned the wonders all about us. Here we heard the songs of the other division of the party as they came over the mysterious river, and the sweet music seemed to come from another world. It was a wonderfully impressive moment.

Echo River is over a mile in length, and is from 20 to 200 feet wide and about 20 feet deep. The water is clear. It is the home of the eyeless fish. I did not see any in the river, but in the museum at the hotel I saw several. They are almost colorless. There are no visible eyes, the almost transparent skin covering the places where the eyes should be. Instead of eyes, the head is covered with papillae, from which project highly sensitive nerve filaments. So sensitive are these fishes that it is very difficult to touch one when they are free to move in the water. It is a wonderful example of how life adapts itself to its environments.

But we have now been in the cave since 8:30, and have walked many miles, according to the information of the guide, and all are hungry. A company of natives have passed us carrying huge baskets and buckets. We reach the place for the noon halt. A long table is spread with cold victuals. The lunch is greatly enjoyed, and the rest refreshes us for the remainder of the journey, which, according to the information of the guide, seems to increase in distance the further we go.

Be Greater than Your Position

A distinguished theological professor once said: "If I had a son, I should tell him many times a day to make himself as big a man on the inside as possible."

Young men too often want to be big men on the outside; to occupy positions which fit them as a turtle's shell fits a clam.

Never mind your position, young man. Whatever it may be, try to fill it. The duties which you have to perform may seem trivial; but because it is a small position is no reason why you should be a small man. You may be big inside, you know, if you are small outside.

The young man who applies himself to internal growth, as it were, is bound in time to find a place where he will be able to use every power he possesses.

At any rate, better be a big man in a small place than the opposite. A pinch of powder in a small cartridge can make a deal of noise and drive a bullet a long way. What can it do in a Krupp gun?—*Success.*

"Do American Railways Pay?"

This is the subject of a very interesting pamphlet which we have received from Mr. George H. Daniels, General Passenger Agent of the New York Central & Hudson River R. R. Co. The book gives many valuable and accurate statistics as to the rates per mile for freight and passenger traffic charged by railroads both in the United States and in foreign countries. It divides the subject under four main headings, "Decline of Rates," "Foreign Traffic Charges," "Government Ownership," and "Government Supervision." The book is a mine of valuable and technical knowledge on these subjects, and when mastered will make the reader an authority on the railroad business. In this connection we advise our readers who are interested in railroads to get the Brooklyn *Eagle* of December 30, 1900, and read Mr. George H. Daniels' very comprehensive article on "More Luxury in Travel Assured for the Future." In this he describes how the two new forces, compressed air and electricity, may revolutionize present modes of transportation, but doubts if the twentieth century will witness as great improvements in transportation as the nineteenth has done. Another very interesting pamphlet which the New York Central's Passenger Department issues is entitled "A Message to Garcia." This book is popular and the demand for it so great that the company is now sending out the third half million. In fact, no railroad in the country has done more or better work in its literature department than the New York Central.

Luther League Topics

Outlined and Reviewed by Rev. C. Armand Miller

Easter. April 7, 1901.

Unto a Living Hope

(I Peter 1 : 3-9)

Themes for Papers.—"If Christ Had Not Risen."—"Our Living Hope."—"The End of Our Faith."—"Practical Lessons."

Lessons for Our Own Lives : 1. *Let us learn to rejoice in the resurrection.*—The Church has always set great value upon this most important fact. The Easter festival was, from the first, observed. Lent was introduced as a suitable preparation for the appreciation of the Easter joy. Every Lord's day is a reminder of the resurrection. The Apostles were, of necessity, to be witnesses of His resurrection. (See Acts i, 22.) This was the theme of their preaching. (See the sermons of Paul and Peter, recorded in the Acts.) Without the resurrection all the disciples would have been as the two we see on the way to Emmaus. (Read Luke xxv, 13 to 21.) What would the Gospel be with a *dead Christ?* The resurrection was the seal, the consummation and the proof of all He had said. The resurrection is the assurance of our faith, and the pledge of the Living Christ, whom we need, and whom we have, for our daily strength and help. Let us rejoice !

2. *Let us hope to the end.*—We have a hope, a living hope, because our Lord is risen. Trials come, discouragements are abundant, patience is tempted to give way, but the remembrance of the hope will keep us firm and give us victory. Our hope is set on a Living Lord, Who is able to deliver us; a glorious inheritance, reserved for us, which will richly recompense us; a constant guarding by the power of God, which will not fail us; a full salvation, which is sure to be revealed when Jesus comes again. Why should not we rejoice? What combination of earthly trials shall rob us of our peace ? How can we go about with sad faces and despairing hearts, as if we were poor, when we are the heirs of all this imperishable treasure ? God grant us faith, "the evidence of things not seen," that our hope may be as real to us as the infinitely less certain hopes of earth are; that in the midst of the greatest sorrows we may believe that they are but the passing clouds which for a moment obscure but cannot touch the radiant sun, and that thus we may find comfort.

First Week after Easter. April 14, 1901.

Faith in the Lord, the Test of Truth

(I John 4 : 1-6)

Themes for Papers.—"The Spirit of Error."—"The Spirit of Truth."—"Which Shall Overcome ?"—"Points for Application."

Lessons for Our Own Lives : 1. *We have need of a test.*—We are fallen on the days of the flourishing of false prophets. Men are eager and interested as perhaps never before in hearing and seeing some new thing. "Isms" of all sorts flourish. Here a church of the true God is almost empty, and around the corner the religious quack is on his pedestal, while the enthusiastic adherents of the new faith throng his footstool. Even the very elect seem sometimes wavering and about to fall into the hands of those who seek not them but their possessions. Our soil is extraordinarily fertile for the seeds of error. How are we to know whom to follow since the voice of the deceiver is so gentle and his professions so fair. Thank God, we are not left without a test. Does the "science, falsely so called," the new discovery of truth, harmonize with the plain, simple teachings of God's Word ? One of the fundamental principles of our religion is that "the Word of God is the sole rule of faith and practice." Do they confess that Jesus Christ is come in the flesh ? Is their doctrine concerning His Person and work that of the Gospels and Epistles ? Before that test how they shrink away, and how clearly approved stands the old faith of our fathers !

2. *We, ourselves, are tested.*—The pure Word is here. Not all the world is gone astray. The Spirit of God is not dead. But how do we stand the test of the words, "he that knoweth God heareth us ?" Do you hear ? Or is it matter of indifference to you whether the Word of God falls upon your ears, or whether you are absent from the worship and the preaching of His house ? And when you go, do you hear only with the outward ear, or "having ears," do you hear with the heart, also? If you know God, if your life is lived in connection with Him, you will not, as you dare not, disregard His Word, be indifferent to His truth, consider all these questions of the religious life and faith as matters of little importance. How is it with you ?

The Luther League Topics (complete lessons, of which the above are outlines and reviews), in 32 page pamphlet, covering three months, can be supplied at nominal rates by Luther League Review, Box 876, New York, N. Y.

Second Week after Easter. April 21, 1901.

The Lord's Message on First Love

(Rev. 2: 1-7)

Themes for Papers.—"The Evidences of Love."—"Somewhat Against Thee."—"Remember and Repent."—"Points of Application."

Lessons for Our Own Lives: 1. *The Risen Lord walks among us.*—We forget His constant presence. He holds His people in His hands. That is their security and their comfort. He walks in the midst of His churches, and He sees and notes the well-being of the Church and its declension as well. He ever liveth. We must make Him the object of our trust as the only source of our strength. Faith has two hands: with one it takes hold of the Crucified Lord, for the forgiveness of sins; with the other it grasps the Risen and Living Lord for daily help in overcoming. But the Church needs to be reminded of the oversight and fellowship of her Lord, and we, as individuals, need the same reminder. What a call to faithfulness is in this truth! What a demand for self examination it brings with it, lest we fail to take note in our own lives of what He has noted.

2. *What has the Lord against us?*—Have we left our first love? Is the glow of tenderness that filled our hearts when we took the confirmation vows cooled into the condition of the Laodiceans, neither cold nor hot? The joy in service, which we once felt, has it passed away? More important than these questions is it to ask, Have we neglected duties, and are we growing slothful and indifferent? For it is much more a test of love to be *doing* than merely to be *feeling*. This ought not to be so. Every day we should know our Lord better, and to know Him is to love Him. Every day we should be finding out more of the riches of His grace, and more of the joy of His service. We ought never to find it necessary or appropriate to sing,

> "Where is the blessedness I knew
> When first I saw the Lord."

3. *How do we measure by these tests of love?*—He recognized the love of the Ephesian Church by the seven marks noted in the second paragraph of our topic. These marks include loyalty to the faith and devotion to the work. Take them one by one and apply them to the judgment of your life. What would He say of your love by this test? Though He rebuked this Church, He had seen much in them that was genuine and worthy. Could He give us as full a commendation?

Third Week after Easter. April 28, 1901.

The Lord's Message on Unfinished Work

(Rev. 3: 1-16)

Themes for Papers.—"A Name that Thou Livest."—"No Works Fulfilled."—"A Few Undefiled."—"Points for Application."

Lessons for Our Own Lives: 1. *A name ought to describe.*—But how often it does not. Here was a church. That very word means a body of people belonging to the Lord. But, of course, to belong to Him is to share His life. As Christians they had a name to live. But they were dead. How many churches of to-day are belying their name? How many are to be regarded as little more than spiritual graveyards, in which many ghosts of dead souls are by some sort of black art deluding themselves and others with the idea that they are alive? But for us, never mind about the churches; how is it with us? Does the name describe? Christians, called by the Holy Ghost to the new life, baptized and regenerate once, are we alive to-day? What evidence of life do you give?

2. "*Be thou watchful.*"—There is yet time. Things that are ready to die may yet be saved. In God's economy even things that are dead may be made alive. Fan the dying embers on the hearthstone of your soul. "Stablish the things that remain." The means of grace are at hand, the Holy Spirit dwells in His Church. Let Him work again in you. Let Him quicken the sinking life. Hear the word of thy Lord, "I say unto thee, Arise!"

3. *Have you no works fulfilled?*—What a waste of God's grace to receive it and not use it. Has He left aught lacking of all the provision for your welfare that you could need? Baptismal waters, the instructions of your childhood, the more systematic and thorough teaching that prepared you for confirmation, the Holy Supper, the ministrations of the Word, and the opportunities for worship, have they not all been offered you, and have you not come to all these precious privileges? And then to hear your Lord say, "I have found no works of thine fulfilled before my God." Is it not too sad and sinful? If there is naught else in your life that you feel as needing repentance, is not this unfruitfulness, this lack of accomplishment, this failure to fulfil the promise and obligation of your privileges, enough to bow your heart in humility, and to bring you back to a closer walk with God? Seek His mercy and His gifts of grace, and let your life be rich in faith and good works.

It Is Just a Step to Jesus

BY ARTHUR LEWIS TUBBS.

It is just a step to Jesus, won't you take it, friend, to-night?
He is waiting to receive you, won't you walk into the light?
With a tenderness eternal that is deeper than the sea,
He implores you and invites you, saying kindly "Come to me."
O, how can you slight His mercy, 'tis so bountiful and sweet?
Take the step that leads to Jesus, let surrender be complete.

It is just a step to Jesus, if you'll only take it now,
Breathe a prayer, for He is listening, whisper silently a vow,
Place your hand in His, confiding; let Him lead you where He will,
Through the meadows green with verdure, by the waters cool and still;
Or upon the toilsome mountain, where the path is rough and steep,
He will ever walk beside you and your steps from faltering keep.

It is just a step to Jesus, sinner won't you cross the line?
Won't you let His love so precious in your life forever shine?
Though the world has charms alluring, they are like the fading leaf,
And at last will fade and wither, leaving only pain and grief.
While the joy of serving Jesus, if you cast your care on Him,
Is a joy no time can tarnish, nor eternity bedim.

It is just a step to Jesus, do not tarry, come to-night;
Put your hand in His and follow in the blessedness of light.
With a full and glad surrender, put your trust in Him and say,
"Where Thou leadest me, O Saviour, I will go, and never stray."
Then, relying on His promise to be with you ever more,
Walk confidingly beside Him till you reach the shining shore.

—*Selected.*

— Some nude children in Madagascar were one day calling out, "A leper! a leper!" to a poor woman who had lost all her fingers and toes by the dread disease. A missionary lady, who was near by, put her hand on the woman's shoulder and asked her to sit down on the grass beside her. The woman fell sobbing, overcome by emotion, and cried out: "A human hand has touched me. For seven years no one has touched me!" The missionary lady says that at the moment it flashed across her mind why it is repeatedly recorded in the Gospel that Jesus touched the lepers. That is just what others would not do. It was the touch of sympathy as well as healing power.—*Exchange.*

Working for Eternity

Never mind whereabouts your work is. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results in the hot working day, the cool evening hours are drawing near when you may rest from your labors, and then they will follow you.—*Ian Maclaren.*

— Love is the essence of Christianity and self sacrifice the essence of love.

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Luther League Review

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IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

W. C. STOEVER, PHILADELPHIA, PA. S. G. WEISKOTTEN, BROOKLYN, N. Y.

LUTHER M. KUHNS, OMAHA, NEB.

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Editorial

Christ the Life of all the living,
Christ the Death of death our foe,
Who Thyself for us once giving
To the darkest depths of woe,
Patiently didst yield Thy breath
But to save my soul from death;
Thousand, thousand thanks shall be,
Blessed Jesus, unto Thee.

Great stress should be laid upon the importance of all the Lenten services now being held in our churches. They are meant for the young people as well as the older members of the congregation. The attendance at the Lenten services indicates the spiritual condition of a congregation. No one who loves the Saviour and appreciates what He has done for us can help but feel drawn to the study of the Passion History in the special services which lead up to Easter.

During this Lenten season our thoughts are drawn specially to the last days of our Saviour's life, when He was tried, persecuted, and "despised and rejected of men;" when His life is taken from Him, and death seems triumphant. We have followed Him for weeks, and seen Him going about doing good and helping others; as we study His life we should learn to perform each day the duties which God has laid upon us, according to the strength given to us, and without looking forward with anxiety to to-morrow's cares and duties. Surely we cannot accomplish the Lord's will or be considered faithful if we are in a state of fret and worry, fearing the lack of strength and the impossibility of help; but we must have the faith which feels that God, who never fails in any of His promises, will surely "keep him in perfect peace whose faith is stayed on Him."

Thou, ah Thou hast taken on Thee,
Bitter strokes, a cruel rod;
Pain and scorn were heaped upon Thee,
O, Thou sinless Son of God.
Only thus for me to win
Rescue from the bonds of sin;
Thousand, thousand thanks shall be,
Blessed Jesus, unto Thee.

The cross is still the center of the Christian religion. Whoever relegates the sufferings and death of Jesus to a secondary place in the plan of salvation has not learned the Gospel aright. Every true Lutheran holds fast to that full and beautiful explanation of the second part of the creed learned and appropriated in the blessed hours of catechetical instruction. It is the suffering Saviour whose blood cleanseth us from all sin.

Let us in daily, fervent prayer remember the catechumens during the Lenten season. They will soon come to the great hour of confirmation. How much it means, not in mere sentiment but in blessed, effectual results when the hearts of the whole congregation are lifted up in earnest petitions for their spiritual welfare. A greater appreciation of the efficacy of united congregational praying is much desired. As members of the

congregation our interest in the catechumens ought to be real and continued. The whole Church ought to remember them in daily prayer.

Thou didst bear the smiting only
That it might not fall on me;
Stoodest falsely charged and lonely,
That I might be safe and free;
Comfortless that I might know
Comfort from Thy boundless woe,
Thousand, thousand thanks shall be
Blessed Jesus, unto Thee.

The Easter offerings of this year should be larger than ever before. In this the League members ought to do their part. Too often the young people forget the duty of giving to the church. If every one would make a little extra effort the result would be surprising. Do not forget the Easter offering.

Taking Christ as our example and leader, the one whom we would follow and after whom we would pattern, we should pray that the light from Him as the central sun may be thrown upon us, so that we may reflect it unto others, and thereby obey the injunction to "let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

Then for all that wrought our pardon,
For Thy sorrows deep and sore,
For Thine anguish in the garden,
I will thank Thee evermore;
Thank Thee with my latest breath
For Thy sad and cruel death,
For that last and bitter cry;
Praise Thee evermore on high.

One of our great men in a recent speech declared that "Americanism means work, means effort, means contest and unending strife with our condition, which is not only the law of nature, but also of success." Might not the word "religion" be substituted for "Americanism," for there is necessity of work, effort, contest and unending strife with evil and sin, and victory certainly brings us the highest happiness. The man or woman who is unwilling to work fails not only in receiving the prize, but also in obtaining the blessing which comes from active, incessant devotion to duty. Some do not enthuse upon or encourage missions because they feel that more work will be done outside than within the congregation to which they are attached; but the reverse is true, and it is the result of experience that those who are interested in the outside work at home and abroad are more closely devoted to and interested in the success of the work of the church with which they are immediately and directly concerned.

Publisher's Column

The attention of all Luther Leagues and Young People's Societies is specially directed to the announcement on page 3 of this issue. In order to increase the circulation of the LUTHER LEAGUE REVIEW and, if possible, to double it, this extraordinary offer is made. It is hoped that many will avail themselves of this opportunity to secure a first-class talking machine, not only equipped for reproducing records but of making them as well, thus proving a double source of amusement.

The length of time for which the offer is open will no doubt give every one a chance of securing a large number of subscribers, and we hope many will enter the competition.

In order to meet the increasing demand for the Luther League Topics in the new and improved form, 12,000 copies of the number for the new quarter beginning March 3 were printed. There are some left, but your order must be received promptly if you expect it to be filled, as we do not intend to reprint this time. The indorsements received indicate that the Topics are meeting with much favor.

The Luther League Hymnal is now published by the LUTHER LEAGUE REVIEW, the publisher having purchased all title, right, &c., from the Hymnal Committee of the Luther League of New York State. This book is still meeting with great demand, and at the reduced price it ought to find a place in every Luther League, being specially adapted for Young People's meetings.

Have you seen the pictures offered as a premium to new and old subscribers? They are well worth sending for. Read particulars on the next page.

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Address Luther League Review, P. O. Box 876, N. Y.

Our Churches and Institutions

IN SOME OF THE LARGE CITIES

New York City

— On Sunday, February 3, Rev. J. B. Remensnyder, D.D., celebrated his twentieth anniversary as pastor of St. James', New York. At the time when the doctor became pastor of the church it was located at Fifteenth street. It afterward removed to the present location, Madison avenue and Seventy-second street, where a handsome and churchly edifice was erected, mainly due to Dr. Remensnyder's energy and push. During the nearly 75 years of its existence St. James' has had six pastors. Of these Dr. Remensnyder's has been the longest, Rev. Wedekind's standing second with fourteen years.

— Rev. A. A. King has entered upon his work as pastor of Emmanuel English Lutheran Church of this city and is meeting with great encouragement. The first services will be held on Sunday, March 3, at 135th street and Brook avenue.

— Rev. G. J. M. Ketner of Davis, W. Va., will, shortly after Easter, undertake the founding of a new English Lutheran Church in the Bronx, in what may be called the Southern Boulevard district. A Sunday school has been conducted for about a year in this section at Stebbins avenue and Home street, under the direction of Rev. J. Y. W. Kitzmeyer.

Brooklyn

The third anniversary of the English Lutheran Church of the Reformation was celebrated February 13, in its temporary chapel, at East New York. The Rev. J. C. Kunzmann, missionary superintendent of the General Council, was present and gave a stirring address and appeal on behalf of the work of missions. He was followed by Rev. Wm. Feldmann of Manhattan in a plain, practical talk to the people. Rev. C. W. Jefferis, pastor of the English Lutheran Church of the Resurrection, conducted the service. The pastor of the church, Rev. H. P. Miller, and his flock of 125 souls rejoice in the progress which the three years have brought them, and are hopeful for the future. A lot costing $10,000 has been purchased by the congregation, in the neighborhood, upon which a beautiful building will be erected in the future, although at present the church is making arrangements for the temporary use of a building formerly occupied by the Congregationalists.

— St. Peter's Lutheran Church, Rev. Dr. J. J. Heischman, pastor, held its regular annual meeting on January 28, which was well attended. The congregation has 373 voting members and 2,002 communicants. The Ladies' Aid Society has 145 members, the Young Men's Socity, 146 members; two Young Women's societies, 100 members. The Young Men's Society issues a monthly paper having 250 subscribers. The total receipts for the year were $17,008.80, expenditures $13,375.36; of this amount $3,473.98 was contributed for missions, institutions and other charitable objects. Work on the new Sunday school building and parish house, to cost $20,000, will be commenced as soon as the plans now being prepared are approved.

— Calvary Church at its last board meeting decided to become self supporting. Rev. H. E. Clare, the pastor, has met with remarkable success in his work in this field.

Philadelphia

— The February meeting of the Lutheran Social Union was held in the Crozer Building, 1420 Chestnut street, Philadelphia, on Monday evening, February 18, 1901. The subject for this meeting was "Beneficiary Education," Samuel P. Sadtler, Ph.D., opening the discussion.

Buffalo

— The fifth annual meeting of the Buffalo Home for the Aged was held in Concordia Church, Rev. E. F. Bachmann, pastor, at the close of the most flourishing year of the institution's history. The reports of the president, Mr. Wm. Hengerer, and the financial secretary, Dr. Franklin Gram, were most refreshing. The Home shelters 20 old men and women. Six were admitted during the year and four died. The matron, Miss Louise Kahler, is again in her place, after serious illness. Young people's societies of Buffalo Lutheran churches have shown unusual interest in the Home, and its support has been generous and gladly given. Many are remembering it in their wills. After the expenses of the year were deducted the treasury held $7,084.27, of which about $5,000 is set apart toward a building fund.

Cincinnati

— The Sunday afternoon meetings of the Y. M. C. A. during February were addressed by Dr. J. A. M. Ziegler of the First English Lutheran Church. The general subject was "Character Sketches."

St. Louis

— Mount Calvary Church, St. Louis, dedicated its new chapel and school building January 27. The dedicatory service proper was held at 10.30 a.m. of that day, Rev. Sachs and the pastor officiating. A large choir from Concordia Seminary sang two anthems. The day was fair and the building was filled. In the afternoon the Rev. G. P. A. Schaaf preached in German.

Chicago

— The Chicago correspondent of the *Lutheran Visitor* in a recent issue says: "Two new English Lutheran churches have been recently dedicated in Chicago, St. Luke's of the General Council, on the West side, and Cuyler English Lutheran of the General Synod, on the North side. Both these have sprung rapidly into existence and both have inviting church buildings at the very beginning of their career. With devoted servants and proper support from the Church at large there can be nothing but the brightest future for English Lutheranism in Chicago. The General Synod and the General Council work side by side without friction, and each is ready to applaud the success of the other. The General Council, utilizing the talent of the students of the Chicago Lutheran Seminary, is establisning a line of English churches from Milwaukee, Wis., to Chicago, having missions at Racine, Kenosha and Waukegan. The General Synod is establishing a line of English churches along the Northwestern Railroad in the city, having missions at Evanston, Ravenswood, Cuyler and Gross Park."

— The first Lutheran banquet was held at the Sherman House on Monday evening, January 28, 1901. Reception from 7.30 to 8.30 in the parlors. Drs. Weidner, Ranseen, Ewald, Hinman, represented, along with the president, the clergymen. The laymen were represented by Judge Peter Grosscup, ex-Sheriff Matson, Alderman Beilfus and Mr. Wm. Christenson.

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The banquet was given under the management of the Ministers' Association of Chicago and was a very enjoyable affair.

Baltimore

— On January 22 Sister Regena Bowe of New York City, who has been in the Motherhouse about three years, was set apart as a deaconess by the Deaconess Board of the General Synod. The services were held in the Second Lutheran Church of Baltimore, the pastor, Rev. G. W. Miller, D.D., conducting the opening service. Prof. E. J. Wolf, D.D., preached. Dr. Wolf very clearly set forth the phases of Christ's personal ministry that had to do directly with man's physical needs.

— A very neat card has been issued by the Lutheran Ministerial Association of this city, giving full particulars of all the Lutheran churches, boards and institutions of our Church in Baltimore. Copies can be had at 1 cent each, or $1 per 100, of Rev. George Beiswanger, secretary, 1722 Nortb Fulton avenue.

MISCELLANY

— St. Paul's, Wilkes-Barre, Pa., Rev. L. Lindenstruth, pastor, has ordered a new two-manual pipe organ of Moller, one of our REVIEW advertisers.

— On Sunday, January 6, 1901, Rev. B. F. Hankey was installed as pastor of St. Paul's Church at Scottdale, Pa., Rev. E. Belfour, D.D., president of the Pittsburg Synod, and Rev. R. G. Rosenbaum of the Southern Conference officiating. Rev. Hankey took charge of the work at Scottdale in October and at the last communion 20 members were added to the congregation.

— The new Lutheran Church at Leipsic, Ohio, Rev. W. F. Rangeler, pastor, was dedicated on February 3 with appropriate services. About 1,000 people were in attendance at the services. It was a most successful and glorious dedication day. Rev. S. A. Ort, D.D., LL.D., of Wittenberg College preached the sermon.

— Rev. H. C. Fultz, who organized the mission at Hoboken, N. J., and who has been its pastor for about a year and three months, retired from the field on January 1. Rev. Fultz did a very successful work in this important and promising field. Rev. G. F. Behringer, D.D., is now taking care of the work.

— The Ladies' Society of our Church at Paterson, N. J., is gathering money for the purchase of a lot to be used as a site for a church building soon to be erected.

— On February 1 the consecration services of the chapel of the Holy Trinity Church, Elizabeth, N. J., took place. Rev. C. Armand Miller of New York preached the sermon. Rev. F. C. Kraft is the successful pastor.

— Through the generosity of a few friends Grace Church, Omaha, Neb., Rev. Luther M. Kuhns, pastor, has added 19 x 14 feet to one of the wings, giving space for a comfortable study and additional room for pulpit and altar. The cost of the improvements was $600. The reopening took place Sunday, December 30, and was an occasion of much interest to the congregation. Rev. S. B. Barnitz, Western secretary, preached the sermon, "On the Necessity for Public Worship." The music was appropriate and carefully prepared, and palms and fresh flowers beautified the sanctuary.

— Rev. H. F. Scheele, who for many years has been pastor at Staunton, Va., has left the ministry and entered the profession of law at the above place.

— "One thousand dollars will build a commodious chapel in Catano, a suburb of San Juan, and St. Paul's Lutheran Church of Scottdale, Pa., will pledge $50 for this building. Will 19 other churches or organizations come to their assistance and help raise the money to execute this plan. Let us act now and have at least one Lutheran church in the island before the first of June, 1901." Since the above appeal was issued (January 10) we are glad to announce that Trinity, Norristown, Rev. A. S. Fichthorn, pastor, pledges $50 for the chapel. Only 18 more! !

Luther League

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

OFFICERS

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All communications regarding membership, constitutions, &c., should be addressed to the General Secretary.

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STATE LEAGUES

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Luther League of Ohio
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Luther League of Indiana-Kentucky.
Pres., Rev. W. Ira Guss, - - - Elwood, Ind.
Cor. Sec'y, Miss Gertrude Tangeman, - - -
Richmond, Ind.

Luther League of North Carolina.
Pres., Prof. E. B. Setzler, - - - Mt. Pleasant.
Cor. Sec'y, Miss Lester Bloom, - - Charlotte.

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Pres. Rev. S. R. Elson, - - - - Iowa City.
Sec'y, Rev. O. G. U. Siljau, - - Northwood.

Luther League of Nebraska.
Pres., Rev. Luther M. Kuhns, - - Omaha.
Cor. Sec'y, Miss Margaret Pierson, - - Lincoln.

Luther League of So. Dakota.
Pres., Prof. C. P. Lommen, - - - Vermillion.
Cor. Sec'y, Albert Dahl, - - - - Elk Point.

Luther League of Minnesota.
Pres., Rev. A. J. D. Haupt, - - - - St. Paul.
Cor. Sec'y, Herbert Anderson, - Minneapolis.

District Leagues in States Not Organized

Luther League of Central Connecticut.
Pres., C. F. Gutbrod - - - - - New Haven.
Cor. Sec'y, Miss Lydia Anderson, - New Haven.

Luther League of Newberry County, S. C.
Pres., R. C. Counts, - - - - - Prosperity.
Sec'y, Grace Bedenbaugh, - - - - Pomaria.

Luther League of the South Atlantic Coast Region.
Pres., Rev. R. C. Holland, D.D., - Charlotte, N. C.
Cor. Sec'y, Julian Smith, - - Charleston, S. C.

Luther League of Red River Valley.
Pres., Prof. E. D. Busby, - - Moorhead, Minn.
Sec'y, Prof. H. H. Aaker, - - Moorhead, Minn.

IMPORTANT

In order that the Statistical Secretary of the Luther League of America may have a complete list of every society connected with the National organization, the President and Corresponding Secretary of every local organization and of every Central or District organization are requested to send names and addresses of their officers to him at once and proper blanks will be forwarded for additional information. Address Charles K. Hunton, 45 So. Grant Avenue, Columbus, Ohio.

NEW YORK STATE

New York City

—The Luther League of New York City held its regular business meeting at St. James' Church on Tuesday evening, February 26. After the usual business had been disposed of a paper on "Baptism" was read by Mr. George D. Boschen, president of the State League, and general discussion of the subject followed. The paper was an orthodox and scholarly treatment of the subject, and the discussion was spirited and practical. It was announced that at the spring convention of the League, which will take place on March 21 at the Church of the Atonement, Rev. John A. W. Haas will deliver a lecture upon one of the characters portrayed in "Praying and Working," and as the other speaker an effort is being made to secure Rev. Carl A. Swenson, D.D., president of Bethany College, Lindsborg, Kan.

The Luther League Choral Union, Eman

uel Schmauk, director, gave their fifth annual concert in the Y. M. C. A. Hall, 318 West Fifty-seventh street, on Monday evening, February 18, which was quite a success. On Wednesday evening, March 27, they will render Stainer's "Crucifixion" in the Church of the Atonement, 140th street and Edgecombe avenue.

— During the ten years that St. James' congregation has been in its present edifice the Luther League of the church has contributed $1,289 toward the expenses. They pay the interest of $1,000 of the church debt annually.

— At the annual meting of St. Paul's Luther League, held last month, the constitution was amended so as to admit young ladies to the League. After the adoption of the amendments new officers were elected as follows: Pres., Henry D. Brandes; vice-pres., Ferd. Bunger; rec. sec., Arnold D. Beckermann; cor. sec., Sophie Schlemme; fin. sec., George Doscher; treas., John Bunke, Jr., and librarian, Pauline Brintzinger.

— On February 21, 1901, at Holy Trinity Church, a large number of persons were entertained and instructed by Mr. A. J. D. Wedemeyer of Liberty, N. Y., who gave a very interesting lecture on "A Trip Through Norway," illustrated by many fine stereopticon views. This lecture was given under the auspices of Holy Trinity Luther League.

Brooklyn

— At the annual meeting of the Luther League of Brooklyn, held at St. Paul's Church on Thursday evening, January 24, the election of officers resulted as follows: Pres., G. P. Moller; first vice-pres., Rev. H. E. Clare; second vice-pres., C. L. Voller; third vice-pres., F. L. Rath; rec. sec., Geo. Rothmann; treas., John Papin; cor. sec., W. J. Dilthy. St. Paul's League entertained the members with musical and literary programme and refreshments.

— The Luther League of the Church of the Reformation recently elected the following officers: Pres., C. L. Voeller; vice-pres., Miss A. Bischoff; treas., Miss A. Grage; rec. sec., E. Isler; cor. sec., C. Debold; librarian, P. Rudh. The League is active and assisting in building up the congregation.

Rhinebeck District

— The Young People's Society of our Church at Poughkeepsie have paid $4,000 for a new pipe organ for their church.

Albany and Vicinity

— The Luther League of St. Luke's Church, Amsterdam, Rev. E. L. Dreibelbis, pastor, is prospering. On New Year's night a mass meeting was held, which was led by the pastor, who gave a very interesting account of the past year's work. The attendance is increasing.

Syracuse District

— The Luther League of Syracuse and vicinity met on Monday evening, February 11, in St. Paul's Church, Rev. George Merschroth, pastor. The election resulted as follows: Pres., E. Reifenstine; vice-pres., J. Derschang; rec. sec., Miss B. Ehrmantrout; treas., Miss I. Snyder.

Rochester Central

— The Young Men's Lutheran Association of the Church of the Reformation, Rev. W. J. Miller, pastor, held their annual meting Tuesday evening, February 12, 1901. The following officers were elected: Pres., Chas. E. Reuter; vice-pres., Chas. H. Weniger; sec., A. J. Scheuer, Jr.; treas., W. Herbert Miller. The society voted $50 to the new church building fund of the church.

— The monthly meeting of the Daughters of Zion, a society composed of young ladies of the German Lutheran Church, was held on February 5, at the home of Miss Clara Jacobs. Selections were rendered during the evening by a quartette. A zither duet was rendered by the Misses Jacobs and Mehl. A pleasing recitation was given by Miss Margrander. Refreshments were served.

PENNSYLVANIA

— It is requested that each district president or secretary who reads this item will at once send to the State Literary Secretary, Rev. W. L. Hunton, 422 South River street, Wilkes-Barre, Pa., the following data: Date and place of next District League convention; name and address of pastor loci and of corresponding secretary. This is important.

— The Luther League of Pennsylvania will hold its next convention at Shamokin during the last week in June.

Philadelphia

— The first lecture of the second annual course under the ausices of the Luther League of Bethlehem Church, Ridge avenue and Diamond street, was given on February 12 by Mr. W. E. Meehan. Subject, "Greenland." The lectures to follow will be given on Monday, March 11, by the Rev. H. W. Elson, Ph.D., subject, "The Great Master and How to Train Him;" Tuesday, March 26, by the Rev. Chas. L. Fry, subject, "A Chalk Talk."

— The Young People's Association of St. Mark's Lutheran Church, Rev. Dr. Laird, pastor, has taken a very commendable step in the right direction. Instead of inaugurating a season of entertainments, as is the case in other churches, it has made arrangements for a series of Lenten addresses on "Inner Mission Work." These addresses are to be delivered by the city missionary, Rev. Dr. Ohl, in St. Mark's, on the following Tuesday evenings (save March 6): February 26, March 12, March 19, March 26. The subjects in their order are as follows: "Jesus, the Model Servant," "The Inner Mission of Germany," "The Church's Problem in the Cities," "Methods of Christian Service," "Personal Responsibility."

— The Young People's Society of St. John's Church gave an "Old People's Concert" on February 15 which was a success.

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— The Luther League of the Holy Trinity Church, Chester, Rev. I. C. Hoffman, pastor, had its annual New Year's reception tendered by the pastor. Papers were read as follows: "The Luther Leaguer and Church Music," A. W. Price, the church organist; "The Luther Leaguer and Church Services," Jos. Schmidt; "Luther Leaguer and Sunday School," Mrs. Grant Light; "Luther Leaguer and Church Literature," D. C. Moyer. Vocal and instrumental numbers were rendered. The papers were discussed by the members. A collation was served by the host and hostess. The League numbers over 100 members. Geo. C. Fuhrman is the president.

Northeastern Pennsylvania Central

— The spring convention of the Luther League of Northeastern Pennsylvania will be held in the German Lutheran Church at Honesdale, Pa., Rev. A. O. Gallenkamp, pastor.

— The individual Leagues are each raising a special fund toward the support of St. Paul's English Mission, North Scranton, Rev. W. C. L. Lauer, missionary.

— Rev. Dr. A. L. Ramer has been delivering a most instructive "Chart Talk on Foreign Missions" before several of the Leagues and missionary societies in our district.

— Rev. Dr. Hunton has been giving some interesting talks to the St. John's Luther League at their meetings, notably his descriptive talk on "History, Customs and People of Nova Scotia."

Bucks, Montgomery and Chester Countries Central

— The seventh annual convention of the B. M. C. Central was held February 22 in Trinity Church, Quakertown, Pa. There were present 61 delegates. The convention opened at 10 o'clock with devotional exercises. Miss Priscilla Bleam. Quakertown, welcomed the Leaguers very cordially, and Mr. H. N. Bickel, Norristown, responded in behalf of the visiting Leagues. Business matters occupied the time till noon, and also part of the afternoon session, at which $25 was given to home missions of the Ministerium of Pennsylvania and $10 to the mission at Porto Rico. Excellent papers were read by Miss L. Anna Davidheiser, Pottstown, on "Denominational Loyalty;" by Mr. A. Raymond Bard, president Pennsylvania State Luther League, on "The Passing of Opportunities;" by Rev. A. S. Fichthorn, Norristown, on "Hindrances to Successful Work of Luther League." The evening session opened with the vesper service at 7 o'clock. Rev. H. W. Elson, Ph.D., Philadelphia, delivered an address entitled "Luther and Washington Compared," and the choir rendered several anthems. The convention was very well attended and was a success in every particular. The officers for the ensuing year are as follows: Pres., I. G. Romich, Pottstown; first vice-pres., George D. Peters, Spring City; second vice-pres., W. F. Day, Sellersville; rec. sec., Miss Sara G. Cressman, Sellersville; cor. sec., Miss Martha W. Rydberg, Norristown; treas., A. B. Walp, Quakertown.

Upper Lehigh Valley League

— The Luther League of the Lutheran Church at Mauch Chunk, Rev. W. M. Rehrig, adopted a new constitution and is at work on the first year's reading course. A number of free lectures were given under its auspices during the year. Valuable contributions were made to the congregation, such as purchasing hymn books and a large subscription to the new steeple tower of the church just finished.

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Lancaster Central

— Rev. P. G. Sieger of Lancaster recently addressed the Luther League of Zion's Church, Marietta, on "The Lutheran Church in America in Colonial Times."

Catawissa League

— The Luther League of Northumberland, Pa., Rev. C. R. Botsford, pastor, held special service in honor of Gen. George Washington on Thursday, February 21. Each guest was invited to contribute 1 cent for each year of their age, and the proceeds devoted to the benevolent work of the League.

York County Central

— The Young People's Society of our Lutheran Church at Spring Forge, Pa., has established a library and reading room, which they have thrown open to the general public.

Greensburg and Vicinity

— The Luther League of the First Church of Greensburg, Pa., Rev. Dr. Yount, pastor, recently sent 60 chairs for the use of the Lutheran mission at Porto Rico.

Northwestern Pennsylvania League

— On January 27 the Luther Leagues of St. John's and St. Stephen's, comprising St. John's parish, of Erie, celebrated their anniversary. The two Leagues number over 300 members.

OHIO

Northeastern Ohio League

— On February 22 there met in St. John's Church of Uniontown the third convention of the District Luther League of Northeast Ohio. The morning session was devotional and social. The afternoon session was opened with a devotional service, after which the election of officers took place, resulting in the selection of

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H. W. Lutz, pres., and Agnes Lind, sec. "Organization and Development of the Luther League" was treated in an able paper by N. G. Emig. Rev. Emig said that in order for a League to develop and grow it is necessary that every one be given something to do. The next subject, "Primary Ends in League Work," was also excellently handled by Mr. Stettler of Akron. After numerous illustrations from the secular world, he said the best investment for a young man to make is an investment of intellect and piety. Intellect without piety suffices nothing and piety without intellect nothing, or at least very little. So impressive was this talk that we feel, we know, that "intellect combined with piety" will leave a lasting impression on the minds of all who heard it. "Junior Work" was ably discussed in a paper by Mrs. A. W. Krause. The subject, "Topics and Leaders," was one that invited discussion. It seemed the unanimous opinion that the Luther League Topics should be used in every society. In the evening session, after a paper on "Our Motto" by Miss Agnes Lind, Rev. C. E. Etter gave an instructive address on "Our Heritage and What Shall We Do With It." It was full of thought, so fraught with the true Lutheran spirit that we cannot forbear to mention a few of the most prominent points. Miss Rackle and Miss Lehman of Canton rendered several very beautiful musical selections during the sessions. When the convention adjourned each one felt that much good had been gained from this meeting with each other, and looked with hope upon the work of the League.

— The next convention of the Columbus, Ohio, Central Luther League will be held in Dr. Shaffer's church at Delaware on May 14. It has been postponed from February 22 on account of the prevalence of la grippe in the congregation at that place.

— The Luther League Reading Circle of St. Luke's Church, Mansfield, very pleasantly surprised the Rev. and Mrs. O. D. Baltzly at the parsonage recently. As an expression of their appreciation of the kindness of Mr. and Mrs. Baltzly in so pleasantly and profitably leading the reading circle the past year, the young people presented the pastor and wife with two beautiful pictures, one Hofmann's "Head of Christ," the other Durer's "St. Anthony at Padua." The presentation was made by the League president, Charles Matthes. After a resonse from Mr. and Mrs. Baltzly the evening was spent with music and games. Refreshments were served at a late hour. The Luther League Reading Circle consists of about 30 members of the League who are reading the course prescribed by the National League.

ILLINOIS

Fox River Valley League

— Tuesday evening, January 29, the Luther League of the Bethlehem Swedish Lutheran Church of Elgin, Ill., entertained the Young People's societies of the Scandinavian Lutheran churches of Aurora, Geneva, St. Charles and Elgin, for the purpose of organizing a district Luther League. After devotional services an address of welcome was delivered by Rev. J. Millander of Elgin. An address on "Work and Purpose of Luther League," by Rev. C. Christenson, Geneva, was delivered at this session. The chorus consisted of the choirs of the Norwegian and Swedish Lutheran churches of Elgin. After the programme a business session was held, when the association was organized and a constitution adopted. It was decided that

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Second Course.

1. Life of Luther, Wackernagel. 2. Spener and Francke. Mrs. Marie Richard. 3. Life of Melanchthon, Stump. 4. Ecclesia Lutherana, Seiss. 5. Lutherans in America, Wolf.

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Third Course.

1. Conversion of India, George Smith. 2. Sacred Meditations, Gerhard. 3. The Common Service, Scheele. 4. Martin Luther, Jacobs. 5. The Deaconess Calling, Wacker.

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Fourth Course.

1. Elements of Religion, Jacobs. 2. The Golden Altar, Seiss. 3. Gustavus Adolphus, Fetcher. 4. Luther on Education, Painter. 5. The Life of Christ, Stalker.

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this League should be known as the Young People's Luther League of the Fox River Valley. The following officers were elected: Pres., Rev. C. Christenson, Geneva; vice-pres., F. Anderson, St. Charles; treas., Miss Singa Christopherson, Elgin; rec. sec., E. A. Sternberg, Aurora; cor. sec., Miss Hannah Anderson, Geneva; fin. sec., Miss Anna Peterson, Elgin; Credential Committee, Messrs. Amund Rovelstad, Elgin; Eugene Malmer, Aurora; Clyde Lundgren, St. Charles. The meeting closed by singing "Luther's Battle Hymn" in five languages, representing the different nationalities present. Rev. W. E. Eckman of Elgin pronounced the benediction. A social hour was then enjoyed in the church parlors, where light refreshments were served to between 400 and 500 people. The guests departed later in the evening on special trolley cars.

Chicago

— The Young People's Circle of Gethsemane Church, Chicago, Ill., Rev. M. C. Ranseen, D.D., pastor, has decided to donate $25 per month to the church, said amount to be devoted to paying the interest on the church debt.

IN THE WEST

— At a meeting of the English Conference of the United Norwegian Church, held at Milwaukee recently, Mr. S. H. Holstad delivered an able address, entitled "Best Methods of Work for the Local Young People's Society."

— The Young People's Society of our Church at Marine Mills, Minn., has an organ fund amounting to $329. The society is constantly at work and hopes at no very distant day to be able to order the pipe organ.

— The Young People's Society of the Swedish Lutheran Church at Des Moines, Iowa, has offered to become responsible for the sum of $500 of the church debt. It is to pay interest on this amount until the sum is raised.

— The Young People's Luther League of St. Paul's Church, Davenport, Iowa, Rev. W. H. Blancke, pastor, met on January 31 and elected the following officers: Pres., Miss Edith Heden; sec., Miss Cora Johnsen; treas., Miss Annie Langwirth.

— The Young People's Society of our Church at Astoria, Ore., has decided to pay for the placing of electric light fixtures in the church.

— The Young People's Society of the newly dedicated Mt. Calvary Church, St. Louis, Mo., gave the oak pulpit, altar, altar rail and carpeting.

MISCELLANEOUS.

— The young ladies of St. Paul's English Church, Baltimore, Rev. P. A. Heilman, pastor, gave the entertainment entitled "The Old Maids' Convention" on January 31. It was a thoroughly amusing and enjoyable exercise, and so very successful that it was necessary to repeat it the following Monday evening. The liberal sum realized was appropriated to the payment of the church debt.

— A calendar party was recently gotten up by the Ladies' Aid Society of St. Paul's Lutheran Church of Baltimore. It is unique and not objectionable. Twelve ladies were appointed to represent the 12 calendar months. These 12 appointed 52 others—one for each week—who appointed 365 others—one for each day. All who accepted reported at the meeting held on January 23, the close of the year, and the cash handed in was $368. The secret of this success was organization. It costs nothing and is more commendable than festivals or fairs.

— The Luther League of the First Church of Richmond, Va., Rev. C. A. Marks, pastor, is active and doing a good work in the congregation.

The Proposed Luther Memorial

in the Speyer Cathedral

THE following additional contributions have been received by the Hon. Chas. A. Schieren, treasurer of the Luther Memorial Committee:

January 17, received to date, as previously acknowledged	$804.90
Sunday School Schermerhorn Street German Lutheran Church, Brooklyn, N. Y.	11.10
Rev. E. C. Dinwiddle, Washington, D. C.	1.00
Rev. C. A. Eyler, Trenton, N. J.	1.00
Rev. R. Haessner, Hoboken, N. J.	3.00
Warner Kimmey, East Schodack, N. Y.	2.00
Mrs. E. H. Small, Schuykill Haven, Pa.	1.00
Wm. Hengerer, Buffalo, N. Y.	5.00
Prof. E. F. Bartholomew, D.D., Rock Island, Ill.	1.00
Rev. T. W. Kretschman, Buffalo, N. Y.	1.00
Rev. J. G. Greenmiller, Rock Port, Miss.	2.00
H. J. Berg, Ostrander, Minn.	1.00
Sunday School Zion Lutheran Church, Cobleskill, N. Y.	5.00
Rev. P. Martensen, Lansingburg, N. Y.	5.00
Sunday School Mt. Moriah Church, Anna, Ill.	3.00
Rev. W. G. Slifer	1.50
Sunday School, Luther League and Luther League, Jr., Grace Lutheran Church, Lancaster, Pa.	2.50
Mr. J. P. Stadler, Mrs. T. H. Hoffmann, Rev. P. B. Farald, Scalp Level, Pa.	3.00
Sunday School Holy Trinity, Hoboken, N. J.	2.00
Rev. T. W. Shealy, Pax, Ga.	1.00
Sunday School St. Paul's Lutheran Church, Philadelphia	10.00
Rev. C. Weeber, Tibbec, Miss.	1.00
Wm. Wisehmeier, Cleveland, Ohio	1.00
Rev. J. H. Sattig, Dyker Heights, Brooklyn	2.50
Evangelical Lutheran Church of Atonement, New York City	25.00
Rev. J. L. Hahn, Lenox, Mich.	1.00
Rev. J. C. Kunzman, Greensburg, Pa.	1.00
Rev. G. E. Youngdahl	1.10
Rev. Dr. M. W. Hamma, Washington, D. C.	5.00
F. L. Sigmund, Carthage, Ill.	1.00
Rev. J. N. Bergh, Beloit, Wis.	1.00
Mrs. Oliver Williams, Catasauqua, Pa.	2.00
Prof. David H. Bauslein	1.00
Rev. C. Schire, New Lisbon, Wis.	1.00
John G. Schneider, Winthrop, Minn.	1.00
German Lutheran Church, Rockville, Conn.	4.52
Sunday School St. John's Church, Philadelphia, Pa.	8.00

Matilda Meench, Albany, N. Y.	2.00
Mrs. G. W. Schryver, Rhinebeck, N. Y.	2.00
Rev. D. H. Geissenger, First Evangelical Lutheran Church, Pittsburg, Pa.	25.00
H. N. Renning, Jewell, Iowa.	1.00
St. Stephen's Church, West Philadelphia	2.00
Rev. J. P. Krechting's Sunday School, New Germantown, N. J.	5.00
Rev. J. W. Skans, Portland, Ore.	.50
Rev. A. Ruppa, Astoria, Ore.	2.00
Rev. A. Horn, Addy, Wash.	.50
Rev. J. H. Ritter, Bath, Pa.	1.00
Rev. H. E. Meyer, himself and Sunday School, Millville, N. J.	3.00
Mrs. S. A. C., Milton, Ohio	1.00
Rev. G. Norbeck, Bloomington, S. D.	1.00
Sunday School Holy Trinity, Elizabeth, N. J.	1.00
Sunday School Lutheran Church, Woodstock, N. Y.	2.00
Sunday School St. Paul's Church, Gordon, Pa.	3.15
Christ Lutheran Church, Chalkhill, Pa.	5.00
Luther League Zion's Church, Greencastle, Pa.	3.00
Rev. C. U. Lorrick, Muncie, Ind.	1.00
Sunday School Church of Reformation, Baltimore, Md.	2.00
Rev. E. Olson, Morris Minn.	1.00
Sunday School St. Michael's Church, Allentown, Pa.	4.11
T. L. Torgeson, Berresford, S. D.	2.00
Sunday School German Lutheran Bethlehem Church, Milbank, S. D.	1.29
Sunday School Salem English Lutheran Church, Minneapolis, Minn.	2.00
Sunday School St. Michael's German Lutheran Church, Philadelphia, Pa.	10.00
Mary W. Lash, Lewistown, Pa.	2.00
Rev. Abram Miller, Alliance, Ohio	3.00
Total to date, February, 21.	$1,012.77

An Exposition Organ

Mr. M. P. Moller of Hagerstown, Md., has closed an agreement with the management of the South Carolina Interstate and West Indian Exposition for the exhibition of a large three-manual pipe organ at the Exposition, which will be held in Charleston, S. C., during the winter of 1901-1902. This magnificent instrument, when completed, will contain 46 stops, 2248 pipes and nine combinations which will be operated by pedals, enabling the performer to draw or throw off any of the stops at will without removing the hands from the keys. The action will be the latest improved tubular pneumatic with a separate wind chest for each stop and will be so arranged that when playing full organ the touch of the keys will be as light as that of a piano.

The instrument will be placed in the auditorium of the Exposition and will be used in all concerts given in the Auditorium, and arrangements are now being made for a series of organ recitals to be given upon it by the most prominent organists from all parts of the country.

Among the large number of pipe organs which Mr. Moller has already built are the large three-manual instruments which were exhibited at the Trans-Missisippi Exposition held in Omaha, Neb., in 1898, and afterward sold to the University of Nebraska in Lincoln, Neb., and the National Export Exposition held in Philadelphia, Pa., in 1899, and sold to Beacon Presbyterian Church, Philadelphia, both of which were awarded the highest honors.

Mr. Moller last year built 49 pipe organs and has on hand at this time orders for 28 two manual and three manual instruments, the last two received being a fine $3000 tubular pneumatic organ for the Chester Hill M. E. Church, Mt. Vernon, N. Y., and a $3500 tubular pneumatic organ for the Fourth Reformed Church, Philadelphia, both of which orders were received the same day. This is sufficient proof of the popularity of the Moller pipe organs and the satisfaction they are giving.

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For the Juniors

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How to Conduct a Junior League Meeting

Let some one person, or each member of a committee chosen in turn, have charge of the hour. The presence and aid of the pastor is desirable as often as possible.

Advantage may be taken of a blackboard, an organist, picture charts, golden texts, &c. On the blackboard mottoes, hymn-verses or texts may be written; suggestive designs be outlined; or illustrations of a lecture can be thrown, by covering the surface with muslin or other white material. In one Junior League of which we know a simple course in drawing has been taught, using the blackboard for the giving of plain patterns, cross, anchor, star, &c. The elegant lithographs in colors issued by authority of the International Lesson Committee for Sunday schools form a splendid means, if fastened into one permanent form, of teaching Bible truth.

As far as possible advantage should be taken of the power of the young to commit to memory. Every one should go home from the meeting able to say, "I have learned something to-day." Early impressions are deep.

THE best way to "correct" evils is to forestall them. Therefore the Junior League has a mission among the young. There are three very strong motives that all may readily cultivate: purpose, habit and system. These prevent life from going to waste, if properly directed.

It was a happy thing for England that God gave her so long for Queen "Victoria the Beloved." As Washington was the "Father of his country," so Victoria by her beautiful, pure life, full of morality and religion, became the mother of "Greater Britain," the patron of all that is noblest and purest the world over. The grandest object of the League of the Church is to be a guide post, pointing the young onward into the Church.

How many think nothing of religion! Juniors, do not "follow the crowd" anywhere, but follow the Lord in His Word to His House.

"Nothing great is lightly won;
Nothing won is lost:
Every good deed nobly done
Will repay the cost."

God has promised us many things and will not fail us. What will we promise Him?

Does your League pay attention to the subject of kindness to animals?

The best "hatchet" with which to conquer the rum power is Christian education.

Why are many so unconcerned about their union with the Saviour?

Do the Juniors ever have the opportunity of attending Divine service in a body?

Prove that you *are* a Christian.

Have you ever brought *one* more member into the League?

A willing heart is the germ of every true promise.

How much "street and alley work" ought to be done in every neighborhood!

How many Juniors are preparing to enter the contest for the prize set of books of the Reading Course? See the conditions in the last number of the REVIEW.

By the by, do you take the REVIEW in your own Junior League?

The hour of true prayer is sweet to the soul.

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It is thus described by the great Reformer himself:

"There should be a black cross in a naturally red heart; for from the heart we must believe in the Crucified One in order to be saved; the cross indeed causes pain and mortification, yet it does not kill but rather promotes the vital energy of the heart. Such a heart should stand on a white rose, to show that faith imparts joy, comfort and peace, and it should be white, because that is the color of spirits and of angels, and the joys not of the world. The rose, finally, should be placed in a sky-blue field, as this joy is already the beginning of the heavenly, and is comprehended in the hope of heaven, and that field should be encircled by a golden ring, because heavenly salvation endures forever and is valuable above all other possessions."

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